

Out of the Comfort Zone, Grace! Vision! Action! by George Verwer OM Publishing, 2000 (80 Quotes selected by Doug Nichols)

Chapter 1. A Grace –Awakened Approach to Missions Work

1. Freedom

‘It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery’ (Gal. 5:1).

Using freedom properly

We rejoice in this freedom, but we do not flaunt it. We use it to build up others and show them respect in their walk with God and their work for Him. ‘You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love’ (Gal. 5:13). [Page 2.]

2. The real basics of the gospel

There are so many areas where a lack of grace causes hurt and tension and positively hinders the work of God across the globe. So often our fellowship as Christians seems to be based more on minor areas in which we are like-minded, than on the real basics of the gospel and the clear doctrines of the Christian faith which are so amazing and on which we should be more united. [Page 5]

3. Those who have been rejected

I think of all the people who have been rejected, to some degree, because they did not fit in with someone else’s expectations, because they were not Baptists or Anglicans or because they did not speak in tongues, or did not come up to the mark on any one of a hundred possible issues, which may or may not be of genuine importance. Many have felt rejection and hurt because they were not received by those who emphasised the gifts of the Spirit, simply because they did not have the same understanding of those gifts. The reverse is also true. Those who emphasise the gifts of the spirit have felt rejected by members of the body who didn’t. [Page 5]

4. Lack of grace

One of the areas where lack of grace shows itself to be most harmful is in the supposedly factual statements, which people from one group - a church, a para-church organization or a missions agency - make about those from another. Without first of all checking that we have the facts straight and that we have the whole picture. Often, again, it is the leaders of organizations who make these kinds of statements. [Pages 5-6]

5. ‘Watergates’ in the Christian world

In our present society, commitment to telling the truth is under threat. When we do say something that is not true it takes grace to confess and put it right. An inability to do this leads to a cover-up. If you think that there are no ‘Watergates’ in the Christian world, then I’m afraid you are in for a big shock! [Page 7]

6. History does repeat itself

It is amazing how some churches that I knew 20 years ago, born out of a new freedom of the Spirit, with lots of new ideas and strategies, are now more rigid in certain ways than the older churches they left in search of grace, freedom and reality. If you try to confront some of these new (now older) leaders about this you will see in their attitudes that history does repeat itself. [Page 10]

7. The work of God is bigger than any fellowship or organization

Don’t we have 2000 years of proof that God works in a variety of ways? Different missions have different strategies and even within a mission or church there can be tension and division over strategy and the detail of how things should be done. Must we be so dogmatic on matters that the Bible is not dear about? Can’t we accept that God works in different ways among different groups of people? The work of God is bigger than any fellowship or organization. To get a job done we need organizations that respond to specific needs. [Page 10]

8. Other people’s work

What a wonderful day it would be if we were to hear mission leaders speaking out in a positive way about other people’s plans, goals and strategies. How wonderful it would be to hear Christian writers and artists promoting other people’s work and not just their own, taking other people’s books and materials to their meetings. [Page 11]

9. A balance to be kept

There is a balance to be kept here because of course each mission group has its own God-given vision and methods and we must not pretend that there is unity where there isn’t and insist on it when it isn’t necessary. Neither must we use this as a cop-out and deny that Scripture requires us to esteem one another and act in grace towards one another, as God does to us.[Page 12]

10. Christians should take a harder line

Where there is genuine disagreement let there be loving and constructive discussion and even, sometimes, loving and constructive confrontation. Let us be honest about our differences. As Christians with a commitment to take the gospel to the world, we will of course sometimes have genuine disagreements. On some occasions there will be the need to take a hard line. Sometimes I wish Christians would take a harder line on issues such as the Ten Commandments, the doctrine of salvation by grace alone and the need to respond to the Great Commission, just to mention three examples. Where cooperation is not possible on central issues, we should have the grace to disagree lovingly and then get on with our work. [Page 13]

11. ‘Apostle’

In today’s church, there is great controversy over the word ‘apostle’ and of course churches and denominations who use this term must do so as they feel led without condemning those who do not. In some circles it refers only to a relatively small number of highly gifted and qualified people. This way of thinking encourages the view that only the very best candidates should be considered for mission work. I am in full agreement with the practice of ‘selecting mission candidates with care, but the long history of the church shows that God sends out and uses all kinds of people with a huge range of gifts and talents. Stephen Gaukroger, in *Why Bother With Mission?*, says:

The history of missions

The history of missions is a colourful history of ‘unlikely heroes’ — characterized by obedience rather than ability. Time after time God confirms his word; ‘Think of what you were when you were called. Not many of you were wise by human standards; not many were influential; not many were of noble birth. But God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong’ (1 Cor. 1:26-27). [Page 14]

12. Missions’ needs all kind of workers

Martin Goldsmith, in *Don’t Just Stand There*, maintains, ‘Missions do need highly qualified people, but they also need good people who may not have high academic or professional qualifications. Missions desire to work amongst people of all sorts, so they need workers of every experience and background.’ [Page 15]

Chapter 2. We Are His Witnesses

13. Cross-cultural missionary

This is how Stephen Gaukroger defines a cross-cultural missionary in his book *Why Bother With Mission?*

One who is commissioned and sent out by his or her local church to cross cultural boundaries in order to be a witness for Jesus Christ. These boundaries may be those of language, geography, or society. He or she would also intentionally:

- introduce people to Christ by his or her life, attitudes, actions and words.
- seek to introduce those who come to Christ to join with others in the fellowship of a church. A church will need to be planted if it doesn't exist!*

* Taken from: *Why Bother with Mission?* by Stephen Baukroger, IVP. Used with permission. [Page 19]

14. Two sides to witness

There is a 'being' and a 'doing' side to *witness*-Like so many things that people are arguing about in the church today, it isn't a case of 'either/or' but of 'both'. A. W. Tozer puts it like this:

No discrepancy

Were human nature perfect there would be no discrepancy between being and doing. The unfallen man would simply live from within, without giving it a thought. His actions would be the true expression of his inner being.

What sin has brought us

With human nature what it is, however, things are not so simple. Sin has introduced moral confusion and life has become involved and difficult. Those elements within us that were meant to work together in unconscious harmony are often isolated from each other wholly or in part and tend to become actually hostile to each other. For this reason symmetry of character is extremely difficult to achieve. (*The Root of the Righteous*)' [Pages 21-22]

The Root of the Righteous by A.W. Tozer. 1955, 1986 Camp Hill, PA: Christian Publications

15. Doing & Being Side of Witnessing

Let us be careful, as we get into mission strategy, that all its complexity doesn't intimidate us. The emphasis in the book of Acts on boldness should help us to speak out — to remember the 'doing' as well as the 'being' side of witnessing. [Page 22]

16. People of All Kinds Needed on the Mission Field

Some are so burdened by the needs that surround them that they are unable to lift their eyes to other parts of the world. Some, especially in the traditional missionary-sending countries, are, positively ill-informed and they oversimplify a complex situation by saying that Western missionaries are no longer needed or are no longer 'cost-effective' and that support for indigenous workers should replace the sending of people. Some people and groups have become distracted by the idea that only narrowly defined, so-called 'high quality' people are needed on the mission field, in fact people of all kinds are needed to fill a huge range of jobs. Many have been desensitized by powerful media images and so that they are no longer able to grasp the needs of distant places when simply told about them. Only by being there and feeling and smelling for themselves will they understand the need. (This, incidentally, is one of the reasons why I believe short-term mission work despite its risks, can be so valuable in awakening understanding of the needs of the 'ends of the earth'.) [Page 23]

17. Missionaries to the Ends of the Earth

So the lack of emphasis on the 'ends of the earth' may be understandable, but we cannot ignore the dear promise and command which our Lord gave in the passage from Acts quoted above. Scripture is clear that our responsibilities do not end with Jerusalem. [Page 24]

18. The Holy Spirit Guides Missionary Work

This power does not necessarily mean we great wonders in miracles and healing. Some people seem to feel that if these signs and wonders are not present, then there is no power; this is not the case. At the same time, it is clear in the book of Acts that the Holy Spirit will give boldness. We must try to avoid getting into extremes about this, believing that some perfect formula (such as the presence of some supposedly authenticating sign) will allow us to do all sorts of things that we have never done before. The key is to see the Holy Spirit as the One *who* makes the decisions about how missionary work should be conducted. [Page 25]

19. God's Grace Is Sufficient

If you are discouraged by your humanness in the face of the Great Commission, overwhelmed and paralyzed by the size of the challenge, then consider for a moment Paul's approach to his weakness expressed in 2 Corinthians 12:8-10.

Three times I pleaded with the Lord to take it away from me. But he said to me, 'My grace is sufficient for you, for my power is made perfect in weakness.' Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me. That is why, for Christ's sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong.

The same Paul, who was so greatly used and whose heroic story we can follow through the book of Acts, had the same sense of weakness and he, by the guidance of the Holy Spirit, gave us these encouraging words. [Page 26]

20. We Need to Act

C. S. Lewis said that we have the tendency to think, but not to act and to feel, but not to act. If we go on feeling and thinking, but not acting, then one day we will be unable to act. Are you waiting for some kind of call before you move out to find your strategic niche in God's global plan?' ask Bob Sjogren and Bill and Amy Stearns in *Run with the Vision*. They answer:

Wait no more. We as God's people have been very clearly commanded, commissioned, called. We are to align our lives with the objective of making follower / learners of every people - including our own. In Old Testament parlance, we're to bless every people group -gracing them with the privilege of joining God's family through redemption in Jesus Christ. [Page 30]

21. Count the Cost of What We Do.

To put your life, future and career on the altar for the Lord of Glory is no small affair. Luke 14 tells us that we must count the cost of what we do. For those who do go, there are distinct costs to be counted. There are four warnings I often give to people who are considering missionary work:

- Firstly your heart will be broken many times and you will face many disappointments.
- Secondly you will face financial pressures, battles and problems and also a wide range of differences of opinion on lifestyle and how money should be spent.

- Thirdly you will discover that it is sometimes relatively easy to get started on a project, but unbelievably hard to keep it going and at the same time keep the loyalty of the people with whom you are working.
- Fourthly you will discover that roots of bitterness can very easily come into Christian work which, sometimes, due to Satanic opposition, can be more difficult and complex than in secular work, especially when money and other motivating forces are absent. [Page 34]

22. Balance Between Faith and Unrealistic Expectations

...keeping a balance between faith goals and unrealistic expectations is part of the process of counting the cost. Edith Schaeffer puts it like this: ‘The reality in the life of an evangelist, or a “teller of the truth,” is not pointed out as a series of miracles which remove all sickness, hardship, and fatigue from that person, but a series of hard, slogging days of work during which a sufficient amount of the Lord’s strength has become evident in the human being’s weakness.’ (*Affliction*) [Page 34]

Chapter 3. Taking the Lead

23. Leaders Needed

Most Christian agencies, and especially missionary organizations, are crying out for more leaders, both men and women. I know one mission that has been searching for over two years for a General Director or CEO. There is a need for more Christians to take up leadership, not as an honour or a prize, but as a way of serving the Body of Christ with the gifts and ministries given them. Many, who never expected it, will become leaders, especially in their local church.[Pages 37-38]

24. Train Leaders

We need more emphasis in the church on the training of leaders, old and young. I am often reminded that those leaders of the church in Thessalonica, with whom Paul corresponded, were just a few weeks old in the faith. Training can start with the young. I am committed to the task of training people for leadership right where they happen to be, while at the same time presenting them with the truth of a world vision. What a powerhouse the church would be if we could amalgamate the kind of biblical teaching that creates dynamic spiritual leaders in home countries, with the kind of vision which we read about in Acts 1:8. This would lead the church towards a greater forward thrust into world missions. There is a need for leaders who will ‘mobilise the people of God for adventurous and imaginative mission’. (Paul Beasley-Murray in *A Call to Excellence*.) May God give them to us. [Page 38]

25. Leaders Work on Their Walk with God

Most often I find myself speaking to leaders about the need for them to work on the basics of the Christian life - their own spiritual development and walk with God. Nothing is more important for leaders than this. It follows that in their relationships with others, leaders must do everything possible to edify, build up and help people come more and more into conformity with Jesus Christ: giving full consideration to the different circumstances in which people work in the organisations and movements that have been raised up by God to work together in the task of world evangelism. [Page 39]

26. Leaders Filled with the Holy Spirit

It stands clear in the book of Acts that the leaders who significantly influenced the Christian movement were men who were filled with the Holy Spirit. It is recorded of Him who commanded His disciples to tarry in Jerusalem until they were endued with power from on high that He was Himself 'anointed... with the Holy Spirit and with power' (10:38). The privileged one hundred and twenty in the upper room were all filled with the Spirit (2:4). Peter was filled with the Spirit when he addressed the Sanhedrin (4:8). Stephen, filled with the Spirit, was able to bear irresistible witness to Christ and to die as a radiant martyr (6:3,5; 7:55). It was in the Spirit's fullness that Paul commenced and exercised his unique ministry (9:17; 13:9). His missionary companion Barnabas was filled with the Spirit (11:24). He would be strangely blind who did not discern in that fact the fundamental criterion and equipment for spiritual leadership. (*Spiritual Leadership*)*

* Taken from: *Spiritual Leadership* by J. Oswald Sanders. Moody Bible Institute of Chicago, Moody Press

27. Learn to Win Loyalty

I'm convinced that people of vision, who want to see something specific happen, must know how to win the loyalty of others and must know how to delegate and be a team player. The bottom line is that we must really believe in people and learn how to trust, love and affirm them. [Page 43]

28. World Evangelism—the Greatest Mission

There are several reasons why building loyalty in mission work is so tough. Firstly, there is a huge range of very worthy causes which can distract Christians from the greatest ones. There is so much to catch people's attention, that world evangelism has become just one cause among others. Many Christians are totally absorbed with the anti-abortion campaign, with human rights issues or with politics. Of course I have no

argument with people who are concerned with these matters; I am concerned about them myself. But when these things make Christians relegate world evangelism to just one legitimate interest among others and ridicule those for whom it is the main issue, then I begin to worry. In this climate it is possible for some Christians to feel that an emphasis on world evangelism is some kind of extremism and for those on the edge or the outside of the churches to confuse some missions groups with the cu1ts. [Pages 43-44]

29. The Church Is Divided.

Leaders must also have the courage to face up complexities and divisions within the church and on the mission field. The church is divided and this situation isn't going to change very much. Individual churches, organizations or even whole towns may unite, but not the whole church. [Pages 46-47]

30. Growth Comes during Tension and Disunity

History shows that much of church growth has taken place in the midst of tension and disunity. [Page 47]

31. Leaders Dealing with Money

Leaders should be able to face up to the power of money, not just in worldly affairs, but in Christian ministry as well. There are many good books about this, but let me just say that a realistic view of wealth and the ability to handle it and make use of it in all its power in the affairs of God's kingdom, is essential for a leader in missions work. [Page 47]

32. Universal Lostness of Man

The full nature of that lostness may remain a mystery to us, but it must continue to be a major motivator for all those involved in mission work. John Piper, in his wonderful book, *Let the Nations be Glad*, at the end of a chapter in which he closely argues from the Bible for 'the supremacy of Christ as the conscious focus of all saving faith', says:

So I affirm again that the contemporary abandonment of the universal necessity of hearing the gospel for salvation does indeed cut a nerve in missionary motivation. I say 'a nerve' rather than 'the nerve' because I agree that the universal lostness of man is not the only focus for missionary motivation. Arching over it is the great goal of bringing glory to Christ* [Page 50]

**Let the Nations be Glad* by John Piper, IVP

33. We Need Rules

Where there are rules, there must be some restriction of freedom, but rules are also a way of showing that we want to practice love among ourselves. Another way of looking at a rule is to see it as an exhortation with added strength. After all, grace minus discipline can lead to disgrace. [Page 52]

34. God Uses a Wide Range of Methods

History and current events show that God uses a wide range of leadership structures, styles and methods. [Page 53]

35. Different Character Types Are Needed for Leadership

Different character types are needed for leadership because different types of leaders are needed: those who pioneer work and those who consolidate it being just two of them. An understanding of these matters will enable a leader to see their role in its broad context and to understand how it impacts others. [Page 59]

Chapter 4. Being a Missions Mobiliser

36. Mobilization of the Whole Church

If we are going to see the world evangelized, we are going to have to see some major steps forward in the mobilization of the whole church. I believe that every believer should be involved in this great task. [Page 64]

37. Pursuit of God's Glory in All Things

On the opening page of his book concerning the supremacy of God in missions, *Let the Nations Be Glad*, John Piper says this:

If the pursuit of God's glory is not ordered above the pursuit of man's good in the affections of the heart and the priorities of the church, man will not be well served and God will not be duly honored I am not pleading for a diminishing of mission but for a magnifying of God. When the flame of worship burns with the heat of God's true worth, the light of missions will shine to the most remote peoples on earth. [Page 66]

38. Often Our Goals & Aims Are Too Low

Some have criticized the worldwide AD 2000 Network, with its vision to raise 200,000 new missionaries, for having goals and aims which are too high. Actually, some purely national goals are so huge that if they were all fulfilled, it would go well beyond the

200,000 mark. It may be true of some people that they aim too high, but I think that we have to acknowledge, as Christians, that often our goals and aims are too low. What we need are tasks in which we can see a combination of the 'possible' and the 'impossible'. We want to be filled with faith but we want to be realistic. When we think and pray about the setting of targets, an important scripture is Luke 14 where we are told dearly that we must count the cost of what we set out to do. The more we count the cost of what is involved in mobilising large numbers of missionaries, the more of a 'Mount Everest' the task appears. [Page 69]

39. Biblical Unity Is Essential

Biblical unity is essential if we are going to see goals and aims fulfilled. At the same time we can't be unrealistic. We can't spend too much time, effort and money trying to build a kind of artificial unity that doesn't reflect the situation in the real world. There has never been complete unity since Pentecost and it's unlikely to happen now. It is an area where we are going to have to find a balance. [Page 70]

40. Everyone Involved in World Evangelism

I urge you to develop personal goals and aims in regard to missions and missions mobilisation. For example, if every person, who had some degree of understanding, wisdom and commitment, had as a target the mobilisation of just ten others, can you imagine what would happen across the world? Often, of course, missions mobilisation will be teamwork rather than the work of one 'lone ranger' who somehow has a special gift to mobilise others. We need small groups around the world, churches around the world and missions committees around the world who are going to spend time in prayer and discussion as they develop definite goals and aims in regard to world evangelism in obedience to the Lord Jesus. [pages 71-72]

41. Act Locally and Globally

I believe that we need to increase tenfold the amount of information available on missions and that we must use every method of communication possible if we are to meet the targets that are being set. We need to get people into mission experiences both across the street and across the globe. We need to see that acting *locally* can make an impact *globally*. [Page 72]

42. A Need to Gather Open Door Information

In particular we need to gather information on open doors where new workers can enter. There is already an avalanche of information on this but the average person doesn't have it. I recommend that every missions mobiliser be in touch with at least a dozen mission fellowships: getting their information and finding out about the open

doors. It takes correspondence, phone calls, faxes and e-mail. When we think of all the communication methods available today, we really don't have an excuse for inaction. [Pages 72-73]

43. Networking Is Critical

The larger groupings such as the 'Adopt a People' movement, AD 2000, Lausanne and WEF can act as centres as we attempt to achieve this worldwide networking. Meanwhile let's not forget the importance of the small mission agencies. There are thousands of these across the world. (Those of us who have decades of experience in missions need to be generous in sharing our experience with these new agencies, helping them to avoid some of the mistakes that we made. This is another reason why I believe networking is so important.) Large groups, small groups and individual missions mobilisers need to be talking to one another. [Page 73]

44. Strong Communication Eliminates Ignorance

A further benefit of strong communication links is that they will help to stamp out some of the ignorance that seems to surround world evangelism. Some of the things that I read and even the statistics that I see are just not true. It is amazing what is now on the World Wide Web.[Page 74]

45. Not Intimidated by Problems in the Christian Mission Arena

However, we must not be intimidated by these problems because if we are we won't attempt anything. We can still disseminate information but by choosing our words carefully, checking the facts, admitting when we are uncertain and communicating with reality, humility and teachability. That important scripture in Philippians 2:3, which urges us to consider others better than ourselves, is vital in this context. As we contact a wide range of agencies we need to esteem them and take an interest in what they are doing. Let's not be put off by some piece of bad news or some little thing we have read about them and meanwhile fail to see the big picture of how God has used so many different churches, agencies and movements despite their failures, weaknesses and sins. [Page 75]

46. Have Mobilization Materials on Hand

Why not invest a few pounds (or a few hundred) in missions mobilisation material that you will be able to take around with you and have handy when the opportunity arises. Use it yourself but distribute it to others so that they can also use it. Have missions parties in your home at which you show a video and share literature. It is unlimited what could happen if Christians realised that they could be involved in missions in a way that will ultimately affect millions of people across the world. [Page 76]

47. Intercessory Prayer Is Needed

The mountain that immediately looms up in front of us (and it happens every time I talk to somebody about the tools needed for missions mobilisation) is, 'Where do we get the money?' The answer lies in a commitment to the kind of intercessory prayer that will release finance for world missions and in a commitment to biblical fund-raising. We need to understand biblical lifestyle and avoid extremes at both ends of the lifestyle spectrum. People need to understand the clear teaching of Jesus about laying up treasure in heaven and that it is more blessed to give than receive. We must think again about the story of the widow's mite. At the same time we need to study history and realise how God has used men and women in the market place who earn considerable resources through hard work and tears and then share those resources with mission agencies and churches for the sake of world evangelism.

Woodrow Kroll puts the case powerfully:

'Behind-the-lines missionaries who finance the spread of the gospel are the most critically needed people in the world today. Tragically, those who are called and trained can't find enough financing to get to the field. They end up doing something other than what God has called them to do, and it's not their fault. Their failure is the failure of behind-the-lines missionaries to do our part.' (*Home Front Handbook*). [Pages 79-80]

48. Reality and Integrity in Fund-raising

God's unity is certainly in the midst of diversify but meanwhile we need a greater biblical, compassionate strategy for releasing finance. At the same time, we need the highest level of reality and integrity in all our fund-raising. [Page 80]

49. Negative Response to Returned Short-termers

Many a young person who was planning a missionary career has been shot down through discouragement, or other fiery darts, during the re-entry period after his or her short term on the field. Peter Jordan has a chapter called 'Horror Stories', which describes and tries to explain some of the negative responses returning missionaries have faced from their churches. We must work to understand this problem and take hold of the kind of reality that is expressed in 1 Corinthians 13, where the practical outcome of Christian love is set out for us. [Page 82]

50. Stand against Discouragement

But remember that *disappointment* in evangelism can often be God's *appointment* to teach us something greater and something better. We have to stand against the fiery dart of discouragement. [Page 84]

51. Glorifying God Together for Eternity

So the answer to 'What's the point of mobilization?' is to release millions of hours of prayer and finances and workers into the harvest force. To see churches planted, disciplined, and reaching out into their own cultures - and then on into other cultures. All in order to glorify Him together for eternity. (Bob Sjogren and Bill and Amy Stearns, *Run With the Vision*.) [Pages 84-85]

Chapter 5. Future Missionaries-From Where?

52. The Need for Good Training, Counseling, and Information

Progress could be made in resolving this problem through careful counseling of young people from the West and through a broad-based training in what missions work is actually about, together with good quality information. Then, for example, when a young person said that they felt they should work in Manila, in the Philippines, because they had seen that there were so many children sleeping in the streets, they could be informed that Manila has more churches than most cities in the world. A more pressing problem in Manila, is how to mobilise the church to reach and care for these children; and then how to finance the large numbers of Filipinos who are wanting to move out as missionaries themselves, but who lack the money because there is nothing left once the church's basic needs have been met. Thank God that good training, counseling and information is available; it needs to be extended to all prospective missionaries.

We must not be extreme on this subject. I believe that the Holy Spirit guides different people in different ways. If you have worked in Brazil and God has given you a phenomenal ministry there, I would probably counsel you to go back to Brazil. Just because Brazil has a huge number of Christians and is expected to be one of the largest missionary sending countries in the next 25 years, does not mean there isn't a place for you as a foreign missionary in Brazil. However, you will have to be different from those who went there 20 years ago. My concern is that often people from the West are not sufficiently flexible to fit into the new missions situations that prevail in places like Brazil and the Philippines. [Pages 94-95]

53. Excellence in Missionary Thrust

Why are we using valuable, highly expensive missionary personnel to do job & that **could** be done by maybe a non-Christian for a relatively low cost? It is because there has been misuse of human resources within missions and a low value put on people's time; some missionaries, **in** whom there has been a huge investment of framing and placing, are doing really trivial tasks. This may be all right for the first year when they are in training, learning brokenness and humility, but, in the long term if people are being paid substantial amounts a money to be out there, they should be truly earning it. Forgive the secular terminology, but if we don't adopt a commitment to excellence in our missionary thrust, I believe that we are going to be laying up big problems for ourselves in the future. [Page 96]

54. Freed from a Missionary Call

This is one of the great advantages of short-term programmes. One of the secrets of OM is that many people are delivered from their 'missionary call' during their time with us! They realise that they are not the kind of person who could be used effectively in tough, cross-cultural missionary situations. This screening process is very valuable. [Page 98]

55. Money Is Not the Answer

The future does not lie in- larger and larger sums being channeled from the West to support the work in, so-called, receiving countries. [Page 100]

56. Count the Cost and Face Reality

I appreciate the people and movements who are carefully trying to help nationals in their own country to get the job done, by supplying them with books, tools and sometimes finance. However, dependency and paternalism easily come in when we give, large sums of money to people to work in their own country. I'm not saying it can't be done, but I am saying that we should count the cost, face the reality of what we are trying to do and avoid making negative generalisations about different approaches. Supporting national evangelists and missionaries can actually help the local church by lifting some of the burden, but it does have a possible downside: the church fails to send. [Page 101]

57. How Churches Spend Their Money

Some of the churches who complain about the high cost of missionaries, need to ask themselves searching questions about how they spend their money. I often find that pastors are receiving a bigger salary than the missionaries being sent out by their

churches; they have a house thrown in on top, along with a few other little perks. (This is not always true in smaller churches, where many pastors are receiving hardly enough money to live, and in some cases have to go out and get a job in order to put bread on the table.) It seems silly to me that a church, which has several millionaires and a building programme worth 7 or 8 million, complains that it needs to raise £30,000 (\$48,000) for a family to go to work overseas. [Pages 102-103]

58. No Cheap Discount Short Cut for Missions

It is essential to accept that a large investment is needed for the effective preparation of missionaries. We also need to understand that if we think that supporting nationals is some kind of miracle shortcut toward getting the job done quickly, we will be making a serious mistake. There is no simple, cheap, 'discount' shortcut to world missions, although there are ways in which we can economize and be more diligent. At home or overseas, a more complete picture is needed to deliver us on every side from small-mindedness - whether it's missionary small-mindedness or national church small-mindedness. When most of the money comes from abroad it often leaves the person's local church out of the picture. [Page 104]

59. Go Ourselves, Not Send Money

The Great Commission calls us to not only send [money], but ourselves. Just as the Father sent the Son to become man and dwell among us, Jesus sends us into the world to personally identify with those whom we would reach. This will not always be the most economical solution, but it will be the greatest demonstration of love: We cared enough to surrender our comfort and way of life to share God's love with others. (Craig Ott, *Evangelical Missions Quarterly*.)* [Page 105]

* 'Let the Buyer Beware' by Craig Ott. *Evangelical Missions Quarterly* (July 1993). Box 794, Wheaton, IL 60189.

60. No Testimonies Given in Services Committed to Excellence

Nor must we allow ignorance of the missions situation to cause us to make bad judgments on this issue. A number of Western Christian leaders have a distorted view of missions because they have no experience of them. Sometimes this ignorance can result in false judgments being made about missionaries themselves. Their qualities and performances are judged against the background of the high-pressure cultures that we have created in the West, with all their false standards. Some of these people, outstanding workers on the mission field, are not even allowed to give their testimonies in some of our perfect, 'committed to excellence' Sunday services. I think that this must grieve the Lord of the Harvest, who wants to see the millions who have never heard,

receive the gospel of Jesus Christ, just as much as those in the West, spoon-fed as we are with every possible spiritual cocktail and diet. [Pages 105-106]

Chapter 6. Finance for the Work

61. Talk about Biblical Principles of Finance

Good communication on the topic of money is essential if people are to understand the worldwide picture. We must move away from the attitude which says that it is unspiritual to talk about money. I would plead for a greater understanding of the biblical principles of finance and above all for an attitude which says that, no matter what our 'so-called' fundraising activities may be and no matter who may sign the cheques, it is ultimately God who provides all our resources and who deserves our gratitude.[Page 109]

62. A Worker Deserves His Wages

The truth of this passage (1 Cor 9:7-14) is that the person who is led into overseas missions has been accepted into the work of the kingdom and, because of this, should expect to receive pay, either as a salary in the normal sense, or through the giving of concerned fellow Christians. If you are in God's work you do not have to feel guilty about receiving this pay. You do not even have to feel guilty if people make sacrifices for you to get this pay. You do not need to be obsessed about having a simple lifestyle. As a worker you deserve your wages (Lk. 10:7). You are the ox referred to in the passage from 1 Corinthians and, as Paul points out, God says this for our benefit. [Page 110]

63. A Missions Call and Church Support

We have seen for years the interesting phenomenon where people claim to get their guidance directly from God, but then turn around and criticize the church for not coming up with the money. I have known people who claim to walk by faith and not to ask others for money, but who quickly develop a wrong attitude if the church is not enthusiastic and the money not forthcoming. This is all tied in with the need for a higher level of communication and accountability from the earliest stage of a person getting interested in world mission. [Page 111]

64. Keep Others Informed of the Needs

Churches need to develop a biblical view of money. One of the ways to help them do that, and so improve the situation of those who live by the support of fellow Christians in the churches, is to make certain that they are well informed about the needs. [Page 111]

65. Good Written Communication

The skills of simply speaking lovingly and effectively with one another, face to face, on the phone and by letter, need to be worked on. This requires a knowledge and understanding of the life context out of which people may be considering giving. Use printed materials to communicate. Think about preparing an introductory letter about yourself. Perhaps you could ask someone, who knows your work, to write something about you. As you develop these skills in raising your own support, think about and communicate the needs of the wider work as well. It is well known that the largest and most faithful financial support comes from personal friends and church family. I believe that many of these people are ready and willing to give cheerfully to support you, but you will need to make certain that each one has the opportunity to do so. [Pages 112-113]

66. Develop a Vision

As you communicate your needs, develop your own vision. Without a vision, the work of raising support becomes a drudgery. Remember that the purpose of the work you are entering is to take the gospel to the lost. This is the vision that guides and inspires me as I work and pray towards financial breakthroughs. The money really is needed. If people can avoid hell by some other method, then we do not need to bother. This reality should cause us to fight for the resources we need and not to be intimidated by the setbacks and discouragement which we are bound to encounter. [Page 113]

67. Prayer and Communication Needed

Some years ago we changed the emphasis of the policy to give greater recognition to the scriptural teaching that God uses individuals and the church to meet the needs of those who serve Him. Indeed, the New Testament speaks much more about this than 'looking to God alone', in regard to financial needs. Once this was widely recognised, then the need for good quality information, for those who might be involved in giving, became important. We engage in fund-raising and I believe that now our emphasis is more biblical than it used to be, that is: intense intercessory prayer, followed by sensible action and information giving and, behind it all, a reliance on God to provide for us. (Meanwhile we continue to remind ourselves of the need to esteem others in their different approaches to this complex matter.) God can do the impossible but He also works with His people in a day-by-day, sane, wholesome and peaceful way. Hudson Taylor, a person renowned for his prayer and trust of God to provide money, was also an excellent communicator about his work; we need his balanced approach. [Page 115]

68. Live More Simply that Others May Simply Live

L. Paul Borthwick, in *How to be a World Class Christian*, says: ‘We can choose to live more simply that others may simply live. There is enough to go around, but sharing our abundance with others will call us to cut back somewhere, to limit ourselves voluntarily, to live a lifestyle that reflects our knowledge of the condition of people in our world.’ [Page s 118-119]

69. Many Christians Lack Passion to Give

Sadly, as I travel around the world, I see very little of this passion to give. There are, of course, great exceptions, but often I sense among Christians a willingness to excuse the lack of finance for God’s work with easy-sounding clichés. Missionaries having to give up because of lack of money are told, ‘God didn’t really *want* you there,’ or, ‘It was God who froze your finance.’ In some contexts, of course, these things may be true, but we need to be very careful before we take a fine-sounding phrase out of one context and use it in another, when it is no more than a feeble excuse for a lack of passion to provide the resources. Sometimes it seems to me that non-Christians have more compassion and zeal to get the resources to needy people than Christians do. [Pages 120-121]

70. We Don’t Talk about Money

God wants things to happen, but He makes *us* responsible; so it is we who decide whether it happens or not. There are plans to send out 200,000 new missionaries over the next few years ...This will not happen unless Christians take action on funding the plans. Poor attitudes to giving are accentuated by the fact that we don’t, as Christians, talk openly about money. Sex used to be the hush-hush subject among Christians; now it’s money. We need to change this and bring the subject fully into the open. [Pages 122-123]

71. Missions – a Holistic Ministry

Since the Lausanne Conference in 1974, there has been a greater emphasis among missions on holistic ministry -providing for people’s physical and other needs as well as taking the gospel to them. Many missionaries were dismayed by this extra burden placed on them while struggling with limited resources to do the basic job. If the church is concerned to achieve the balance between meeting people’s spiritual needs and their other needs then the huge cost of doing so must be accepted. This work too is held up through the lack of funds. [Page 125]

Chapter 7. Acts 13 Breakthrough

72. How Many Christian Workers Do We Need?

One of the most compelling reasons for wanting to mobilize this great number of new missionaries is the size of the task of world evangelism. There are now about as many people in India alone, as there were in the entire world when William Carey, the great missionary to India, launched out in 1793. There are statistics which show clearly that the Christian church is growing proportionately more quickly than the world population. This of course is tremendous news, but with world numbers moving towards the staggering figure of 6 billion people, how do we begin to calculate the number of Christian workers needed to reach them? I don't think that the average Christian, especially in Western countries, is able to answer this question because they do not have a good understanding of the population explosion. [Page 130]

73. Older People on the Field

The 200,000 will include large numbers of older people. Many of them are well suited to tentmaking ministries and also behind-the-scene tasks. People are taking early retirement and some are self-supporting, which is a huge help. Society no longer talks of one career but two, three or even four. Even at the age of seventy, many are taking on new careers. There is an enormous potential for workers among this sector of society. [Page 133]

74. It Takes A Lot of People to Do a Good Work

How many of us realise how many staff it takes to run one hospital; how many people it takes to have a children's rescue programme in a major city in Brazil; how many people it takes to run an AIDS hospice; how many to staff a radio station or a TV station; and how many to staff a publishing house in countries such as Bulgaria or Mongolia or some other new mission field where literature is desperately needed? What about staffing the schools, the training institutions and the Bible colleges all over the world? What about all the other tasks that are basic to a full-scale, holistic missionary thrust? All these questions should make us think about numbers in a new way. When we make our ambitious statements about all the things we want to do to meet people's physical and other needs, we must start to put up the workers and the money to make this happen. We must start to get our churches into a paradigm shift so that they will understand that a lot of these ambitions will be just *statements* if we don't get the people needed. [Pages 136-137]

75. Obey the Lord's Direction

Keep in mind that our first burden is not to concentrate on numbers, but to complete the task - to obey the Lord. My view is that world evangelisation is not tied only to missionaries, but to the church and to church growth. Once a missionary plants a

church, then that church becomes equally important in any ongoing work in that place. It is the dynamic combination of missionary work and church growth together that is going to bring the breakthrough. Let me give two examples. If the churches in Uttar Pradesh, India, catch a vision for the Muslims around them then perhaps a relatively small number of missionaries either from abroad or other parts of India would be needed for evangelism and church planting. So far this has not happened to any great degree and so thousands of missionaries from outside could easily be used in Uttar Pradesh where there are over 150 million people of whom over 19 per cent are Muslims. [Page 139]

76. Need Church Participation in Missions

...it is my conviction that unless a much higher percentage of biblical churches throughout the world get involved in missions and evangelism, the task will not be done, even by 200,000 new missionaries. [Page 140]

77. Small Churches Can Partner with One Another

Why can't we multiply churches who will immediately begin thinking seriously about missions even if they are small, even if they are new? After all, the Antioch church was small and new. If we could, this would mean that all these new churches would at least be working towards sending their Paul and Barnabas as soon as possible. This could bring a complete revolution to the mission scene. At the moment so many small churches, especially in the Two-Thirds World, don't feel they can do this. They may not have the money; they may be having trouble paying their pastor; they don't feel they are mature enough or that they have been established long enough. After a couple of years many of them are already into a bare-survival syndrome; the thought of sending out a missionary is beyond them. Despite this, many Christian leaders in Two-Thirds World countries have grasped this Acts 13 vision. They see that it can get even a small local church, possibly in partnership with another, to say that it is possible to send out at least one missionary. [Page 141]

78. Large Churches Not Sending Out Missionaries

How can Christians in places like the UK, USA, Canada and other more wealthy lands, with hundreds of thousands of people in ministry, think that 200,000 for the rest of the world is too high a number or that they are not needed? It is a paradox that we need to search our hearts about. There are churches, who have a staff of up to 50 paid people, who are not sending out career missionaries to places in the world where the church does not exist and where the scrip-hires have not been distributed. It will perhaps be hard for some people to face up to the reality of this. [Page 142]

79. The High Cost of Church “Business”

There are some model churches who have faced this reality and are attempting to find a degree of balance between what they put into their own local ministry and what they give to the rest of the world. However, it seems that an unbalanced view of money is playing too big a —role in the thinking of some Christian leaders and organisations. Some phenomenal salaries are being paid to people, especially those in executive positions, and to the senior pastors of huge churches. It is no surprise then that the word is out that American missionaries cost too much. This in turn has given birth to other negative generalisations about American missionaries. Some churches in the West have decided not to send missionaries from their own church because they consider it cheaper to support nationals. False information about what it costs to support nationals has brought much confusion and hurt in the work of God in many places. [Pages 142-143]

80. Small Amounts of Funds Actually Go to Cross-cultural Missions

Only a tiny percentage of the Lord’s people’s money is going into cross-cultural missions. If we really believe that the gospel is for everyone, then surely the situation must change. Every believer and church must be ready to give, passionately and cheerfully, a higher percentage of all money for world missions and especially for the cause of reaching the unreached. Evangelical leaders too should speak out more boldly about the need for missionaries to go out into the harvest field. [Page 143]